A SYNOPSIS OF COUNCELS.

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UMI

CAP. I.

Of *Synods* in General.

1. SYnodographie is that, which so Methodically doth lay before our eyes a Synopsis of Councels, and other Ecclesiasticall meetings, that it may clearly appear to him that doubts, how any case in them may be enquired after, and what may be determined concerning it being found.

2. A Councel is a free publique Ecclesiastical meeting, especially of Bishops and also of other Doctors la fully deputed by diverse Churches, for the examining of Ecclesiastical causes, according to the Scriptures, and those according to the power given by common Suffrages, without favour of parties to be determined, in matters of Faith by Canons, in cases of practise, by Presidents, in Discipline, by Decrees and Constitutions. Therefore,

3. They are not to be called. 1. For the deciding of Popiſh and political Controverſies, which more properly belong to Diets, Parliaments, and Aſſemblies. 2. Neither is it an office appertaining to the Pope to Aſſemble; much leſſe (except he be ſpecially elected thereto by the Aſſembled) to ſit as chief over them. 3. Neither may others unleſſe Biſhops, or ſome otherwiſe Deputed by their Churches, in them paſſe a determinative ſentence. 4. Neither may any ſentence or decree be admitted as neceſſary unto Salvation, unleſſe it hath ſtrength and Authority from the Word of God. 5. Neither may publick decrees be rejected by private perſons who conſent unto them by their Deputies, but they muſt acquieſſe in them and ſuffer them, until an Authority frees equal to that which did bind.

4. Such have been and frequently happen, as
1. Judaical.
2. Apoſtolical.
3. Oecumenical.
4. Controverted.
5. Rejected.
6. National.
7. Conferences.

Inquiries

INQUIRIES.

Whether

1. Councels are of divine Authority and simply neceſſary? *Neg.*
2. The Authority of convening Councels reſts in the power of one perſon, or ſome certain Prelates or Princes? *Neg.*
3. Councels may be called to determine political affairs, or private Controverſies? N.
4. Only Eccleſiaſtical Prelates have determinative Suffrages in them? *Aff.*
5. A controverted place of Scripture may be more ſafely ſought from Councels than from private Doctors? *Aff.*
6. The Decrees of Councels contrary to the plain Texts of Scripture are of any validity? *Neg.*
7. We muſt acquieſſe in the Decrees of a Councel, at leaſt not publikely oppoſe them till the like Authority of diſſenting men give us liberty ſo to do? *Aff.*

CAP. II.

Of *Judaical Councels.*

1. UNder the Title of *Judaical Councels*, we comprehend not, either, 1. The *Sanedrim Gedolah*, constituted of 72 Elders, *Num.* 11. 24. Or 2. The *Sanedrim Katon*, a Consistory of 23 persons sitting at the Gates, *Deut.* 16. 18. Or 3. The three *Dijanims*, the Decidours of Controversies in Smaller Towns, *Mat.* 5. 22. Because such as these were appointed for the preserving of Doctrine, Worship and Discipline, as well in the Commonwealth, as in the Church; but the more solemn meetings about extraordinary affairs for the confirming, removing, or reforming any thing as the matter required.

2. Such

1. At *Sichem* under *Joshua* and *Eliazer*. 1. Concerning prohibiting Society with the Gentiles. 2. Concerning the rooting out of strange gods. 3. Concerning the burying of *Josephs* bones in his own possession as he himself commanded. *Josh.* 24.

2. At *Hierusalem*, the first under *David*, *Gad* and *Nathan* being his assistants. 1. Concerning the numbering of the *Levites*. 2. The distribution of the Priests into 24 Classes. 3. Concerning each of their Offices, 1. *Chron.* 13. which *Hezechiah* restored, 2 *Chron.* 29. 25.

3. At *Carmelita* under *Ahab* and *Elias*, where 1. The worshipping of *Baal* was discussed. 2. The true worship of God was miraculously confirmed. 3. Severe punishment was inflicted upon the worshippers of *Baal*, 1. *Kings* 18.

4. At *Hierusalem* the second under *Hezechiah*. Concerning 1. The purging of the Temple. 2. The instituting of true Worship according to *Davids* prescript. Where it is probable was a Decree made concerning the transcribing of *Solomons* Proverbs, according to the Title. *Cap.* 25. 2. *Chron.* 29.

2. Such meetings are observed to have bin

5. At *Hierusalem* the third under *Josiah* and *Helkiah* in which 1. The Temple again was purged. 2. Idolatry was rooted out. 3. The Covenant with the Lord renewed, according to the book of the Law found by *Helkiah* amongst the rubbish of the Temple. 2. *Kings* 23. 2. *Chron.* 34.

6. At *Hierusalem* the fourth under *Zorobabel* and *Ezra* and other chief persons of the *Jews* that returned from the Captivity of *Babylon*, in which. 1. The Canonicall books

books were chiefly by *Ezra* ſet in that order as now we have them. 2. The *Feſukim*, *Paraſchim*, and *Heptakim* were added for the diſtinction and reading of the Text. 3. The *Maſoreth* with the *Tikkum Sopherim* was begun and proſecuted for the preſerving and tranſmitting to poſterity the holy Language by Hebrew points and other marks, *Elias Levita Præf.* 3. *Maſor. Genebr. Chron. l.* 2. *p.* 183

7. That which is called the Synod of the Wiſe under *John Hircanus*. 1. Concerning the receiving of the *Phariſes* and *Scribes* with their leaders *Sammei* and *Hillel*. 2. Concerning the condemning of the *Sadduces* with their *Authors*, *Sadoc* and *Bajethos*, who for that reaſon betook themſelves to the *Samaritans*, denying the immortality of the ſoul, and that there is any reward in the world to come. Where 3. Some ſuppoſe the books which we call *Apocryphie* were made Canonical by the third Canon of the Hebrews. *Genebrard. Chron. l.* 2. *p.* 197.

INQUIRIES.

1. The Tradition of the *Cabalà* was enjoyned at the Synod of *Sychem* ? D.
2. Some of *Solomons Proverbs* were perfected and transmitted to posterity by *Hezekiah's* servants according to the Decree of any Councel or otherwise ? D.
3. The Masoreth and Hebrew points borrowed their authority from the fourth Councel at *Hierusalem* ? Probable.
4. The writings which we call *Apocriphal*, were brought into the *Canon* by any Synod of the Jews? *vid. Genebr. Chron. l.2. p.190.& 197.* Improbable.

3. Whether

5. The epicurism of the *Sadduces*, or the proud and covetous hypocrasie of the *Pharises* was more intollerable to the pious and Orthodox or more pernitious to the Church ? D.
6. That meeting under *Ptolomie Philometer* concerning the antiquity of the Temple of *Hierusalem* and of *Samaria* mentioned by *Josephus Antiq. l.13.c.6.* Is rightly reckoned by some among the *Jewish Synods* ? N.
7. The convening of the Priests and Scribes by *Herod* only for inquisition of the place where Christ was born, was rather an occasional consultation then a Councel ? *Aff.*

CAP. III.

Of *Apoſtolical Councels.*

1. TO Apoſtolical Councels are referred thoſe, which are found to be celebrated, either 1. Againſt the Apoſtles, or 2. By them. Againſt them were convented (that the Goſpel, if it were poſſible, ſhould be ſmothered in the very Cradle) 1. *Annas*, *Caiaphas*, *John* and *Alexander*, with the whole Generation of Prieſts, *Act.* 4.6. who ordained that none ſhould ſpeak or teach in the name of *Jeſus*, v.18. 2. The ſame Perſons were convened with the *Sadduces*, where the Apoſtles, deſigned for Maſſacre, were freed by *Gamaleel*, and their puniſhment was mittigated, and they diſmiſſed only with whipping, *Act.* 5. Their 3[d] Councel judged *Stephen* to be ſtoned, *Acts* 6. 12. In the 4th Councel under *Ananias*, *Paul* was beaten, and welnigh torn in pieces between the *Phariſes* and *Sadduces*, *Act.*23.10. The 5th is ſaid to be called by *Ananias* the younger, where *James* the brother of the Lord, with ſome others were ſentenced to death, *Joſeph. Antiq. l.* 20. *c.* 8.

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2. The

2. The Councells celebrated by the Apoſtles are commonly noted.

1. For the ſubſtituting of *Mathias* in the place of *Judas* who betrayed our Saviour, *Act.* 1.
2. For the election of ſeven Deacons, *Act.* 6.
3. For not preſſing of the Ceremonial Law, ſeeing that juſtification may be obtained by the Grace of God alone in Chriſt. *Acts* 15. 11. in which may be obſerved an exact directory for the following Councels.
4. For the toleration of ſome legal obſervations for a time, that by ſuch a condeſcention the weaker ſortmight be gained, and the Mother Synagogue honourably inter'd and aboliſht. *Act.* 21. 18.
5. For the meeting, wherein was compoſed the Apoſtles Creed, by the Apoſtles met together, every one contributing his part.
6. For the meeting which did obtrude to the Church 85 Canons under the notion of the Apoſtles authority, concerning which there are various Controverſies.
7. For the meeting at *Antioch* were among nine Canons, the eighth commanded Images of Chriſt to be ſubſtituted in the room of Heatheniſh Idols, the other pious Canons being deſtitute of the Authority of the Synod. *vid. Bin. Tom.* 1. *p.* 19. *& Longum. p.* 147.

INQUIRIES.

Whether

1. The Apostles met together in any Synod for the composing of the Creed which we have? *D.*
2. The Canons commonly termed Apostolical be unjustly attributed to the Apostles? *A.*
3. The Author, Authority or number of them be certainly known. *vid. Joverium. p. 2. N.*
4. The Epitome of Apostolical constitutions found in *Crete* and published by *Charles Kapellicus* be of any moment? Consult *P. Crab. N.*
5. The Assumption of the Blessed Virgin at a convention of the Apostles hath any ground or foundation? *N.*
6. The Councel held at *Antioch* concerning approbation of Images be altogether imaginary? *A.*
7. That compleat Councel of the Apostles *Act.* 15. may be an example for all other Synods to imitate? *A.*

S. *Clement* the Disciple of *Peter* wrote them in Greek. *Dionysius* the lesse did translate them into Latine.

CAP.

CAP. IV.

Of Approved *Oecumenical Councels.*

SECT. I.

Of the *Greek* or *Eastern Oecumenical Councels.*

1. OEcumenicall or Generall Councels are such wherein Bishops and other Learned men out of every Country, may freely meet together for the discussing and determining of Ecclesiastical affairs, piously, prudently, and orderly, without favour of Parties according to the Word of God, and the received Canons of the Church.

2. Such are { 1. *Greek* or *Eastern.* 2. *Latine* or *Western.*

Of

Of the Greek Councels as the more famous may be reckoned.
1. The NICENE, the 1.
2. Of CONSTANTINOPLE, the 1.
3. Of EPHESUS, the 1.
4. Of CALCEDON,
5. Of CONSTANTINOPLE, the 2d.
6. Of CONSTANTINOPLE, the 3d,
7. The NICENE, the 2d.

A.D.235. *Hillar. Socrat. L.2.c.29. Baron. an. 359. N.27. Longus.*

4. The first NICENE Councel so called because it was celebrated at *Nicea* of *Bithinia* (where afterwards the *Arians*, that they might make this void, called another Councel) by the Authority of *Constantine* the Great, in the time of *Julius* the first, and *Sylvester*, Popes. 2. It consisted of 318. Bishops, *Hosius* of *Carduba* being President, having for his associats *Potomon* of *Heraclia*, *Papnutius* a *Theban*, of whom each lost an eye for Christs cause, together with *Paulus* of new *Cesaria*, who, for the same profession, was compelled to carry an hot Iron in his hand, and *Eustachius* of *Antioch*, who in the name of the Councel, entertained the Emperour with an elegant Oration, with many more famous for Learning and Miracles. 3. The Canons of it being only 20. (nor is it sufficiently manifest how warrantable) came to the hands of Posterity. Perhaps this hapned by the power and subtlety of the *Arians*. Some obtrude more lately found by the Jesuites, *Turrianus* and *Pisanus* in some hidden places of *Arabia*, which the more Judicious doe little esteem. 4. Three things especially are reported as condemned by this famous Synod. 1. The *Arian* Heresie, Blasphemously denying the Sonne to be Coeternall, and Coessentiall with the Father. 2. The dissent of the Eastern from the Western Christians, about the Celebration of the Passeover, in a manner different from the Jewish Custome. 3. Together with the Schismatical dissentions of the *Melitians* and *Novatians*, by which they Created perpetual troubles to the Orthodox Bishops. 5. In this Councell the Emperour

Emperour burnt all the accuſations which the Biſhops brought againſt each other, as unworthy to be ſeen. 6. An illeterate Chriſtian grapling with a proud boaſting Philoſopher, who with his reproaches perſecuted Chriſtianity ſtopped his blaſphemous mouth. 7. In which alſo *Paphnutius*, a ſingle man, did confute ſome who were earneſt againſt the Marriage of the Clergy. Conſult about this with *Gelaſius Cycizenus & Scultet Analyſis. Socrat. Hiſt. Tripartit. l.* 1. *c.* 8. *Ruff. l.* 10. *c.* 1. *Bell. de Conſil. l.* 1. *c.* 5, & 13 *Calvin Inſtit. l.* 4. *c.* 7. *S.* 1. *Camerar. Hiſt. de Concil. Nicen.*

5. The firſt of CONSTANTINOPLE under *Gratian* and *Theodoſius* the great, and *Damaſus*. 1. Conſiſting of 150 Biſhops. 2. It is not manifeſt who ſate in this as chief, unleſſe it was *Cyrillus* of *Hieruſalem*. 3. They condemned and diſcharged *Macedonius*, Biſhop of *Conſtantinople*, for his perfidious oppoſing the Deity of the Holy Ghoſt, together with *Maximus Cynicus*, by reaſon of his Doctrine againſt Diſcipline, mentioned *Can.* 6. Of whoſe Canons *Caranza* reckons only 7. *Longus* 9. All which except the firſt concerning the receiving of the *Nicene* Belief, and the baniſhing of the Heretiques are rejected by the Roman Church. 5. The Emperour nul'd all Confeſſions except that of thoſe who acknowledge Chriſt Coeſſentiall with the Father, which our preſent Liturgy retains under the name of the *Nicene Creed*. 5. It is thought that *Gregory Nazianzen* compiled it, according to the ſenſe of the Synod. 7. Theſe words [*and the Sonne*] which confirms the Holy Ghoſts proceeding from the Father and the Sonne, are known to be added to this Creed by *Benedictus* the *ſeventh*, which *Leo* the *firſt* and the *third* his *Predeceſſors* dared not to attempt. *Longus ex Lombard* 1. *Sent. D.* 11. *Bonavent. & aliis Theodoret. Hiſt. l.* 5. *c.* 6. & 10. A.D. 313.

6. The firſt of EPHESUS was fortunately called under *Theodoſius* the younger, promoted by *Celeſtine* the A.D. 434.

firſt

first. 2. In this 200 Biſhops condemned *Neſtorius of Conſtantinople* together with *Cariſius* his flattering Presbyter, who inſtead of two Natures, acknowledged diverſe Perſons in Chriſt and therefore pleaded that the Bleſſed Virgin ſhould be ſtiled χειστοτόκος only, and not θεοτόκος, 3. In this only *Cyrillus* of *Alexandria* is recorded Preſident. Whom *Neſtorius*, being piouſly and brotherly invited to a better opinion, proudly contemned, and having craftily allured *Iohn* of *Antioch* unto his Party Anathematized him and the Councell, who had formerly Anathematized him. 4. The matter being related to the Emperour and throughly underſtood, *Cyrillus* with his, is cleared, and *Neſtorius* with his party is baniſhed to *Oaſis* a ſandy Habitation, where, like another *Cain*, roving here and there, and blaſpheming, at length his tongue being conſumed and eaten up by worms, he breathed out his laſt. 5. There are two copies of this Councel, the firſt obſerving 8. the ſecond 13. Canons, which are comprehended in the Anathema's of *Cyrillus*. 6. They are carpt at by *Theodoret*, but by *Cyrillus* they are freed from objections. 7. The *Maſſilianites*, termed alſo *Euchites* and *Enthuſiaſts* were condemned by this Councel, and thereby the integrity of the *Nicene Creed* confirmed. *vid. Liberatum in Breviar. cap.* 11.

The Mother of Chriſt, and not the Mother of God.

A.D. 455. 7. That of CALCEDON, in *Bythinia* follows conſiſting of 630. Biſhops, called by *Martianus* the Emperour, who with his Wife *Pulcheria* was preſent at the ſame; againſt *Eutiches* Abbot of *Conſtantinople*, and *Dioſcorus* of *Alexandria* his Champion, and it condemded the ſuppoſitious acts of the Councel held at *Epheſus*. 2. They affirmed one onely nature to be in Chriſt, after his Incarnation, to wit, his divine Nature. 3. Concerning the Preſident of this Councel, excepting the Emperour, and Judges Moderatours, (who are not named) there is no certainty. By favouring parties between *Leo* the firſt of *Rome*, and *Anatholius* Patriarch of *Conſtantinople*, matters were for the moſt part tranſacted. 4. The actions according

cording to *Caranza*,(which others call Seſſions) are numbred 16. to which are added 29 Canons. 5. Theſe the Romans by no means approved, (for nothing can withſtand their ambition,as if the whole world was created for their ſervice) for they were ratified by the Greeks after the departure of the Embaſſadours of *Leo* of *Paſchaſinus*, a *Lily betan* of *Lucentius* an *Aſculan*, &c. Neither will they bear with that Canon of the equality of priviledges, for the Imperial ſeat is chalenged by the *Conſtantinopolitans* as well as by the Romans, wherefore the Rome *Lyon* roars, and his Whelps gnaſh their teeth, as if the principal ſcope of the Councel, was rather the ſincerity of Supremacy, than of Doctrine. Hence the Romans approve only what pleaſes them, and abrogate what they diſlike, and endeavour by their ſubtilities to bring it to paſſe, that all may fall down and adore the Beaſt. 6. They received *Dioſcorus* into favour, before juſtly diſcharged, yet almoſt a Saint in the eſteem of the *Africans* and *Abyſſenes*. 7. The recantation of *Theodoret*, Biſhop of *Cyrus*, was approved, (who to favour *Neſtorius*, had oppoſed the Anathema of *Cyrillus* of *Alexandria*) and he reſtored to his place, who afterwards for his Orthodox writings well deſerved of the Church.

8. The ſecond of CONSTANTINOPLE under *Juſtinian* had 165 Biſhops, *Menes* being Preſident, or rather his ſucceſſor, *Eutychius*, Patriarch of *Conſtantinople*. But Pope *Vigilius* who came to *Conſtantinople* to ſummon the Emperour, yet would not be preſent at the Councel, leaſt a ſeeming yeelding to *Eutychius* might be prejudicial to his ſupremacy. 2. The Emperour endeavoured to reconcile the *Eutychians*, and the Orthodox for the publick trenquillity, and therefore would have revoaked the Articles concerning the condemning of *Theodorus* of *Mopſueſtia*, and of an Epiſtle of *Iba* to *Maris* a *Perſian*, and of *Theodoret* againſt *Cyrillus* that was anathematized. But 3. The Weſtern Chriſtians with Pope *Vigilius* conſtantly oppoſed it, and confirming not onely the decrees A.D.532.

anathematizing those Heretiques with their Heresies of the three preceeding Councells, but also of *Chalcedon.* 4. The errours of *Origen* also expunged, which either denyed the Divinity of Christ, or the Resurrection of the Bodies, or affirmed the restitution of *Reprobates* and Divells, (whom the *Socinians* to this day free from Hell.) 5. Also *Peter* of *Antioch*, who pleaded for the Crucifix to be added to the hymne of the Trinity, and *Anthimus* of *Constantinople*, who, together with the Empresse *Theodora* and others, strongly favoured *Eutyches* party, with others, were comprehended under the same censure. 6. There are extant eight Collations of this Councel, and fourteen Canons or Anathema's. 7. Here we meet with (worth our reading) a monitory Epistle of Pope *Felix* to *Peter of Antioch*, and explication of the Doctrine according (as *Carranza* terms it) to the exposition of *Gregory* of *New-Cesaria.* Consult concerning this Synod. *Zonar. in vit. Justiniani. Niceph. l.* 17. *c.* 27. *Gregor. l.* 1. *Ep.* 24. *Evag. l.* 4. *d.* 34. *Liberat. in Breviar. c.* 23. & 24. who should be read with caution, according to the admonition of *Bellarmine de Eccles. l.* 1. *c.* 5. because it doth not please the Roman Palate.

A.D. 680. 9. The third called at CONSTANTINOPLE under *Constantine Pogonatus*, Pope *Agatho* procuring it by his Legates. 2. In this were convened 150 Bishops, (they who count 279 or 289 reckon the absent Romans and others consenting thereto) here the Emperour himself was President, and not the person deputed by the Pope. 3. Here were condemned the *Monothelites*, *Sergius*, *Cyrus*, *Pyrrhus*, *Peter*, *Paul*, *Theodorus*, together with Pope *Honorius*; who in the defence of Eutychianism pleaded that there was one only will in Christ. For the proof of this *Macarius* their chief Champion, brought suppositious Copies of some Books either by diminishing from them, or adding to them. And the doting old man *Polychronius* ridiculously endeavoured to confirm his Heresie by raysing one from the dead. 4. It was finished by

by 18 Actions, in which is delivered a clear narration of the whole proceedings of the Synod, where the Epistles of Pope *Agatho* about the third action, and of *Sophro* the Patriarch concerning the eleventh are most worthy to be read. 5. The 102 Canons which are commonly charged upon this Councel, were not ratified by it, but were added by the Fathers 227 years afterwards, about the 27th of *Justinian* the second in the *Trullo*, that is, a vaulted Cloyster of the Emperial Palace, and from thence they were called *Trullians*. Nor were they at all approved by the Romans, because they condemned Pope *Honorius*, and communicated to the Patriarch of *Constantinople* priviledges equal with the Pope. Nevertheless, his Holiness the Pope of Rome, with the Emperour, and 227 Fathers, subscribed unto them as it is mentioned in the last Canon, and others recite out of *Joverius*. 6. Notwithstanding the latter Papists, that they might the better derogate from the credit of all these, referred the Canon under the title of πηθέκτη and *quinisext* to a supplement of this and the sixth Synod, which were destitute of Canons; therefore the Latines little esteemed them, because they proceeded from the Greeks after their departure. 7. This Councel confirmed the Canons, not only of general but also of particular foregoing Synods, as of *Antioch*, *Laodicea*, and others. Moreover it added what were to be approved in the Orthodox writings of the Fathers as is manifest in the second Canon of this Councel. *vid. Paul. Diacon. in vit. Constant.* 4. *Adon Viennens. Bed.* and others with *Joverius* the Champion of this Councel, by whose means the universall Synod *Class.* 12. *p.* 69. answered six objections of the contrary party.

10. The second NICENE Councell under *Constantine* wholly restored the Images and Statutes of *Irene*, together with the reliques formerly broken in pieces by *Leo Isaurus*, his Grandfather, and *Constantine Copronymus*, his great-Grand-Father, the businesse being chiefly promoted A.D. 781.

moted by *Gregory* the ſecond and the third, together with *Adrian* the firſt, and *Taraſius* Patriarch of *Conſtantinople*. 2. From this Imaginary diſſention, the Popes took occaſion to withdraw the Weſtern Chriſtians from their due and ſworn allegiance to the Grecian Emperours, and to tranſlate the Weſtern Empire from the Greeks to the *Franks*. 3. There met at this Councell 350 Biſhops, who with *Taraſius* the Preſident by ſeven Actions, and 22 Canons condemned Image breakers for Heretiques. Whoſe Arguments *Calvin* repeats, and wiſely anſwers them, *Inſt. l.* 1. *c.* 11. §. 14. But *Germanus* confirms them, together with *John* of *Damaſcus*, whoſe hand being cut off for the defence of Images they report to be reſtored by the Image of the Bleſſed *Virgin*: as alſo the miracles wrought by the bloud of the wounded Crucifix, among the *Berithians*, to the converſion of thoſe who maliciouſly wounded it. 4. Beſides the large diſputation annexed to the ſixth action between *Gregory* and *Epiphanius* concerning Images and their worſhip, and hear and there by the By ſomething concerning the Corporeity of Angels, and making unwritten traditions equal with the Scripture, and of adoring and adorning Images, which the latter do not approve. This was worthy commendation, that they conclude the Acts of the ſix preceeding Councels ſhould be ratified and received. 5. In the mean while they attribute *Latria* to God alone, againſt *Hales*, *Aquinas*, *Bonaventure*, and their followers, who judge the ſame reſpect to be given to the Image, and the thing which it repreſents, to wit, to the Images of Chriſt *Latria*, of the Bleſſed Virgin *Hyperdulia*, of Saints *Dulia*. 6. *Bellarmine* and *Baronius* imagine that this Synod was condemned by the Fathers at the Councel of *Franckofourt*, under *Charles* the Great, but *Binnius*, *Surius* and others, as it is in *Longus p.* 632. ſtrongly withſtand the ſame. 7. Not long ſince *Albertus Pighius* accounted this Synod with the former as adulterate, whom *Turrianus* the Jeſuite endeavours to refute, how

how well let the Readers judge. This diſtick is attributed to this Councel.

Id Deus eſt quod Imago docet, ſed non Deus ipſe;
Hanc videas, ſed mente colas, quod cernis in ipsâ.

A God the Image repreſents,
But is no God in kind;
That's the eyes object, what it ſhews
The object of the mind.

Binius mentions two copies of this, one Greek and Latine, the other Latine, to which you may have recourſe at leaſure.

Inquiries

INQUIRIES.

1. Any thing concerning the first *Nicene* Councel, the President convening, the number of the persons convened, and of the Canons, the matters transacted and determined in it be certainly known by any uncorrupt and Authentique edition ?
2. The Canons of the first Councel held at *Constantinople* be deservedly rejected by the Romans ?
3. Whether { The *Nicene Creed* was compiled by *Gregory Nazienzen*, and *Benedictus* the seventh did well afterwards by publishing it with this addition [*and from the Son* ?]
4. The Canons of the Councel held at *Chalcedon* be rightly disallowed by the Papists ?
5. *Origen* deserved the great anathema from the Councel at *Constantinople* ?
6. Pope *Honorius* was justly condemned for a Monothelite by the third Councel at *Constantinople* ?
7. It is sufficiently manifest that the second *Nicene* Councel was rejected by the Councel held at *Francfourt* ? *Bell. A. Bin. N.*

CAP.

CAP. V.

Of the *Latine Oecumenical Councels.*

SEGT. II.

1. THE Latine and Weſtern Councels run parallel with the Greek and Eaſtern.

2. Namely
1. At ARIMINUM.
2. The LATERANE.
3. At LIONS.
4. At VIENNA.
5. The FLORENTINE.
6. The LATERANE the 5th.
7. At TRENT.

3. ARIMINUM is famous for two Councels, the firſt Orthodox and lawfully called, and this is here treated of. The other Hereticall and Tyrannicall, craftily called by the *Arians* under the notion of the Councell held at *Arminium*, that this falſe one might extinguiſh the true one. 2. Here were convened 400. Biſhops; who was Preſident is uncertain. *Conſtantius* the Emperour, an *Arian* made an offer to undergo the charges, but the Biſhops rejected it, who regarded more a victory over the A.D. 369. *Vid. Long.* p. 266.

the Heretiques then the Popes maintenance, who at the ſame time called another councel at *Seleucia* in *Izauria*, that by any means they might diſanul the tranſactions at *Ariminum*. 3. But the greater part, and the more worthy of the Fathers of this Synod did determine. 1. The *Nicene* Creed punctually to be obſerved, and the Sonnes Equality with the Father in Eſſence to be aſſerted. 2. The decrees of the Synod at *Sirmium* to be rejected. 3. *Urſacius* and *Valence* with the *Arians* their followers to be excommunicated. 4. Who a little before being accuſed before Pope *Julius*, had renounced Arianiſm, but afterwards returned as Dogges unto their vomit. 5. Thus ejected, they flatter the Emperour too much already, infected with their feigned ſervices, ſo that a Councell being called in *Nica* in *Tracia*, they framed a form of Belief cunningly effected according to their own tenents under the title of the *Nicene Confeſſion*, that by an equivocal term, the leſſe wary might be deceived. 6. Moreover they proceeded ſo far, as to compell the oppoſite Biſhops to their Opinion, and to force *Liberius*, Pope of *Rome* to their party, ſo that he ſubſcribed to the condemnation of *Athanaſius*; whom how *Bellarmine* would clear, ſee *de Pontif. Rom. l.* 4. *c.* 9. 7. Here may be obſerved the ſophiſtical pretence of the Heretiques, who would remove the word conſubſtantiality from the Creed, as a word to which the Scripture is a ſtranger, and exceeding vulgar capacity, that by ſuch a ſtratagem they might overthrow the *Nicene Creed*. Wherefore 7. They at *Ariminum* diſcharging their Anathemaes againſt the *Arians* confirmed it: Which according to *Longus Bellarmine* obſerved not, ſeeing he allowed only one Synod at *Ariminum*, and that the falſe one: but it appears otherwiſe in *Athanaſius* of Synods. *Ambroſ. Epiſt.* 32. And *Baronius* himſelf *An.* 359. *N.* 49. and *Sq.* could inform as much.

A.D.1123. 4. The firſt four LATERANE are comprehended under one and the ſame Title as more favouring the Popiſh

Popiſh diſſentions than the Doctrine and diſcipline of the Church, the firſt under *Henry* the fifth, and *Calixtus* the ſecond. It had 300 (or according to *Bellarmine* 900) Biſhops, and 22. Canons. 2. *Burdinus* the *Anti-pope* in this was laid aſide. 3. The Veſtures with the Ring and Staff were taken from the Emperour, and given to the Pope. 4. The Pope abſolved the Emperour, and gave him power of electing German Biſhops. 5. There were appointed Croſſes for the Saracen War. That by the means thereof. 6. Pardon of ſinnes might be granted to them, that undertook that Warre and their Families. This is not mentioned in *Joverius* and *Caranza* and *Bellarmine* himſelf confeſſes it is not extant: ſo diligent were the Papiſts in ſearching into the ſecrets of General Councels. The II. under *Lotharius* the Emperour and *Innocentius* the ſecond increaſed to about 2000 Biſhops. 2. It gave out 30 Canons, lately publiſht by *Gratian* from the *Vatican* Library: which *Bellarmine* rejects. 3. It diſcharged *Peter* uſurping the Roman Sea after *Leo*, under the name of *Anacletus* the ſecond. 4. It branded for Heretiques *Peter* of *Bruis*, and *Arnaldus* of *Brixia*, the Diſciple of *Peter Abuillard*, rejecting Pedobaptiſme, Church buildings, and the adoration of the Croſſe. 5. It proclaimed thoſe lay Perſons to be Sacrilegious, and incurre the danger of Eternall damnation, who receive Tithes. 6. It forbad tourneaments and Titles, whereby men endangered their lives. And 7. It deprived Uſurers of the Charge of Chriſtian burial, and curſed them to Hell. A.D. 1131.

The III. under *Frederick* the firſt and *Alexander* the third, by a meeting of 300 Biſhops, made up the difference between this *Alexander*, and one *Octavianus*, and his ſucceſſours *Gindon* and *John* a German taking up the quarrel with him; which *diſſentions* divided *Europe* into parties. 2. The *Albigenſes* under the name of *Cathari Publicans*, and *Paterni* taking their riſe from the *Waldenſes* were here condemned. 3. Neither did *Lombard* the Maſter of the ſentences here eſcape the ferula, who affirmed

med that Chriſt according to his Manhood was nothing, but was delivered up to the Biſhop of *Seno* to be chaſtiſed. 4. The ordinations made by the Schiſmatiques were wholly abrogated. 5. Private Oratories and Prieſts were appointed for thoſe which had the Leproſie. 6. The manner of viſitation is preſcribed for the meeting of Arch-Biſhops, Biſhops and Deacons, are not to exerciſe Epiſcopal Juriſdiction. 7. 27 Canons are ſuppoſed to be made by this Councel no where diſtinctly to be had, yet they are collected and commended by *Math. Pariſienſis*. The IV under *Frederick* the ſecond, and *Innocentius* the third, with 400 Biſhops, and 80 other Fathers, yea ſaith *Bellarmine* with 1283 Fathers, whereof 673 were Biſhops attempted greater matters. 2. It rejected the book of *Joachimus* the Abbot againſt *P. Lombard*; it condemned 20 Follies of *Almaricus*, eſpecially his denial of Tranſubſtantiation. 3. It eſtabliſhed Tranſubſtantiation, a Popiſh abſolution of ſubjects from the bond of alleigeance towards ſuperiours, and auricular Confeſſion. 4. It exacted an Oath from ſecular Magiſtrates to expell Heretiques, nominated by the Pope. 5. It encouraged with indulgences, and promiſes thoſe that went with Croſſes for the recovering of the Holy Land under *Godfry* of *Bulloigne*. 6. It denyed plurallity of Benefices, and ſale of Reliques. 7. There are extant of this 69 or 70 Chapters briefly contracted by *Longus*, who ſends the Reader to larger Volumes.

A.D.1244. 5. The two Councells at LIONS follows. The firſt called by *Frederick* the ſecond, and *Innocentius* the fourth. 2. In this the magnanimous and pious Emperour well deſerved of the Chriſtian Church againſt the Infidels, and after the fourth excommunication at leaſt was depoſed by the Pope from his own power and authority, and a prohibition made, that not any ſhould name him Emperour. 3. Being depoſed, heroically he defends his right with his *Gibilines* againſt the *Guelphes* of the Popiſh partie. 4. Here was expected no Preſident but

but the Pope, who under a pretence of recovering the Holy Land, drew 140 Biſhops and Abbots to his ſide, that by the fifths of the Church rights they might redeem the Eaſt, whilſt the Weſt rather needed a freedom from the Popiſh Tyranny. 5. Where the Scarlet Hat is deſigned for the Cardinals, and among ſo many bloudy cruelties by this Antichriſtian impiety, prevailing for above the ſpace of 200 years, new feaſts are inſtituted for the cannonizing of Popiſh Saints. 6. The *Dominicans*, *Franciſcans*, *Carmelites*, and *Auguſtinians*, eſpecially encouraged by the Pope, do not weaken, but rather enlarge and widen the difference. 7. The ſeventeen inſtitutions which are attributed to this Councel, are rather Political and Polemical, than Eccleſiaſtical; and according to *Bellarmines* direction, are to be found in the ſixth of the Decretals. The acts are mentioned by *Abbas Stadienſis*, and *Thrimerius* in his Chronicles, *Palmerius*, *Platina*, *Onuphrius*, and others. II. This Councel was celebrated under *Rodolphus* the firſt at *Haſpurg*, procured by *Gregory* the tenth, famous for at leaſt 700 Biſhops. 2. Here was preſent *Michael Paleologus* to the Greek Emperour; who compelled by neceſſity, brought in his Greeks to ſubſcribe the thirteenth time with the Latines to the proceſſion of the Holy Ghoſt from the Father and the Son; of which returning to their home, after their manner, they recanted; ſo little availed a forced aſſent in ſacred matters. 3. *Aquinas* ſent for to this Councel, dies in the way, and *Bonaventure*, their created *Cardinal*, having ſpent his utmoſt endeavours againſt the Greeks, breathed his laſt. 4. The Pope for a Subſidie in behalf of the Holy Land, requires the tenth of all Eccleſiaſtical Rights, for the ſpace of ſix years, which carefully collected, were not an hairs profit to the Eaſtern Chriſtians under oppreſſion. 4. Here was ordered the bowing at the name of Jeſus. 6. Of this there are 31 Conſtitutions, which may rather be ſtiled the Popes pleaſure, than the Councels Determinations. 7. They are omitted by the Summuliſts, and are to be found in the ſixth of the Decretals. A.D. 1272.

6. The Councel held at VIENNA under *Henry* the A.D. 1311

seventh, noted for 300 Bishops and upwards. In this 1. *Boniface* the eighth, perswading *Philip* the fair to blot him out of the Tables, is freed from calumnies cast upon him. 2. The *Hierusalem* expedition is more strongly urged, the *Templars* being removed out of the way for the murthering of the *Abissins* Embassadour, and other impieties and Heresis. *Trithemius* hits the mark, the *Templars* were very rich, a sufficient pretence for Heresie and their expulsion. 3. The Clergy are permitted to take an Oath of Allegiance, not of subjection to Lay Magistrates, *Peter John*, the *Dulcimists*, the *Fraticelli*, the *Begwards*, and *Begwins*, together with the *Lolards*, are condemned. *Peter John*, for that he denied the soul to be the form of man, harsh dealing, that this should be accounted Heresie; the others also (though by no means to be born) had Fictions laid to their charge. 6. In the sentence of *Clement* against the *Templars*, mentioned by *Longus*, the *Pope* challenges not to himself the power and right of Defining, but the way of providing or Ordaining, that none for the future should enter into that Order, unless they yielded the goods of the ejected *Templars* up to the disposal of the Apostolical See. 6. The Constitutions of this Councel under the name of *Clementine*, are extant in 5. Books for a Supplement to the Canon Law. 7. In which is that famous decree of constituting *Professors* to be maintained by a competent Stipend at the Court of *Rome*, at the Universities of *Paris*, *Oxford*, *Bononia*, and *Salamanca*, for the instructing in the *Hebrew*, *Arabick*, and *Caldie* Languages, that by that means the *Jews* and *Mahumetans* might the more easily be converted to the Faith. *Clement. l. 5. Tit. 1. Gag. l. 7.*

Antonin. Hist. par. 3. Tit. 11. c. 3.

Pag. 851.

A.D. 1431. 7. The FLORENTINE Councel was begun at *Ferraria*, under *Albertus* Emperour, and *Eugenius* the fourth; but by reason of the raging pestilence, was translated to *Florence*, and there ended. 2. There were convened in this 141 Bishops, the Pope himself President, who deposed the Councel of *Basil* at the same time by the *Germans*, by this notable and very subtile diversion, was freed from those rigid censurers. 3. There were present at this Councel *John Paleologus*,

logus, with the Patriarch *Joseph*, and the Greek Doctors. 4. In it were debated Articles concerning 1. The Holy Ghost's proceeding. 2. The addition to the *Nicene Greed* [and from the Son.] 3. Purgatory. 4. The power of suffrages and Sacrifice for the dead. 5. Transubstantiation. 6. The administring unleavened bread in the Eucharist. 7. But especially concerning the Popes supremacy, to all which the Greeks are said to have consented with the Latines, howsoever returned home they quickly fell off. 4. Such was the Popish piety and prudence, that the Emperour himself with his, must in their seals give place to his Holinesse and the Cardinalis. 5. *Joseph* the Patriarch, no disease foregoing, suddenly after subscription expired, yet a scrole is found in his hands, which testifyed a full consent to the Latines. 6. This Councel had twenty five Sessions, sixteen at *Ferraria*, the other nine at *Florence*, in which they easily overcame the Greeks, it had been wisht that sincerity had more, and covetousnesse, pride, and lofty ambition had lesse prevailed. 7. The institution of the *Armenians*, which is added to this Councel at *Caranza* and *Longus*, is omitted by others, and it was only a Popish fiction after the Councel was ended, as appears by conferring times.

8. The fifth LATERANE Councel may well be supposed to be called for the disannulling another at *Pisa*, where some Cardinals met against the perjured Pope. 1. There were convened in it 114 Bishops, under *Maximillian* the first Emperour, and Pope *Julius* the second President. 2. It had 12 Sessions, five of which were under *Julius*, the other seven were finisht by *Leo* the tenth, after his death exalted to the Popes Chaire. 3. To the ninth Session are so many Canons annexed for the reformation (as is pretended) of the Court of Rome, but they were to little purpose, nor were they more valued then the censurers of the whole Councel, which *Suarez Cajetan*, and *Navarius* professe to be rejected. 4. The pragmatical decree, made at the Councel of *Basil* in defence of Ecclesiastical liberty against Popish usurpings, is here discussed and exploded. 5. Mountains of Piety are here also

A.D. 1512. Begun under *Julius* the 2. Ended under *Leo* the 10. 1515.

alſo commodiouſly raiſed, from whence as from a publique Treaſurie, the poor indigent artificers and Virgins, otherwiſe without dowry, might ſeek for ſuccour. 6. The immortality of the ſoul is moreover defended, concerning which many at that time doubted, others wantonly diſputed it, or diviliſhly denied it. Wherefore the chief in the Univerſities are enjoyned to confirm the Orthodox doctrine about theſe Articles, eſpecially againſt the prevailing Atheiſms of ſome weak Philoſophers. 7. Nor is liberty permitted to thoſe that preach to wreſt the Scripture at pleaſure for the ſpreading of ſtrange opinions, but they muſt keep themſelves (as much as may be)within the bounds prefixt by their Anceſtours.By which means ſomething is added concerning the impreſſion of Books, leaſt any one, without the approbation of Learned men, ſhould impoſe upon the world what they liſt.

9. The Councel of TRENT under *Charles* the fifth and *Ferdinand* the tenth. *Paul* the third, *Julius* the third, and *Pius* the fourth, did make great ſtir for 18 years together. 2. After many turnings concerning 1. The Scripture. 2. Original ſin. 3. Juſtification. 4. The Sacraments in General. 5. Baptiſm. 6. The removing of the Councel. 7. When ſome decrees of Reformation were interpoſed in 10 Seſſions,as it ſeemed good,the Fathers aſſented,thunderings of Anathemaes being added. 3. *Julius* the third reduced the whole pack from the Haven of *Bononia* to the Channel of. *Trent*. Where concerning. 1. The Euchariſt. 2. Repentance And 3. Extream Unction,ſome grains of Reformation being caſt in by the ſame method in other Seſſions the matter is ended. 4. *Pius* the fourth (theſe two Champions being removed out of the way) at length enters the Scene, and concerning 1. Communion of Lay Perſons under one kind.2.The Sacrifice of Maſſe. 3. The Sacrament of order. 4. Matrimony. 5. Purgatory, Worſhiping of Reliques, Invocation of Saints, and of images. 6. Indulgencies, the Choyce of meats, Faſtings, and Feaſtings. 7. Of an Index of books, abreviaries and a Miſſal, in the laſt 9 Seſſions he brings it to the

the expected end. 5. In these 25 Sessions the Popes by their deputies were Presidents. Here are granted safe convoyes to three Protestants, that they might have a free and safe addresse to the Councel, to propound the reasons of their dissent, but with this craft, to be instructed by them as Dictators and Masters, not to obtain the reformation of any thing. 6. Secular Princes expect and presse by their Oratours communion under both kinds, at length they transmit it to the Popes Judgment, to whom also is referred the purging of the vulgar Edition, the Catechism, Breviarie, and Missal, and other trash, as it seems good to this infallibility: In the mean while 21 abuses observed by the sworn Delegates of *Paul* the third, and related to the Pope are slightly past by, and corrected with silence. 7. This Councel, cried up by so many Acclamations, and so solemnly confirmed by the *seal* of the *Fisher*, the *French* admitted not, nor did the more learned Papists much value it. Some did reject it as *Kemnitius*, *Gentiletus*, and *Calvin* some part. *P. Suavius Venetus* publisht the story thereof; its subtleties a *Frenchman* discovered, rendred in English by *D. L.* Speeches made therein are extant in one volume, by which it may appear, that not for the composing of differences, but for the imposing on Christians, so many learned Papists were hired and seduced in this last Oecumenical Councel, so much approved by them.

Inquiries

INQUIRIES.

Whether

1. The first Councel held at *Arminum*, may worthily be accounted an Oecumenical approved Councel? *Aff. Long. Sum. Consil.* p. 266.
2. The Decrees of the fourth *Laterane Councel*, which are extant, be of doubtful credit? *Aff. Widrington Rejoynder*, p. 368.
3. The *Greeks* in the second Councel held at *Lions*, as afterwards in the *Florentine* Councel, did by force rather then freely and according to their opinion, subscribe to the Latine Decrees?
4. The *Clementine Constitutions* of the Councel held at *Vienna* may undoubtedly be accounted Canon Law?
5. The instruction of the *Armenians* is to be reckoned among the acts of the *Florentine Councel*?
6. The pragmatical Decree was Lawfully abrogated by the 5th *Laterane Councel*?
7. The *Councel* of *Trent* be a sacred delusion of *Christianity* and Christian Princes?

CHAP. VI.

Of Controverted Councels.

1. CControverted Councels are such as *Bellarmine* hath digested in a peculiar classis partly approved, partly rejected. If this distinction may be admitted among books, why may not the *Turks Alcaron* find admittance under the same title among *Christian Calenders*? Hence truely it is manifest, that a Councel is nothing else but a device of the *Pope*, whereby he admits and rejects what pleases him: which he makes use of, not for the Churches benefit, but under the colour and pretence of Religion, for the establishing of the *Roman See*: In the mean while we may see how the foot-steps of the Priests may be traced.

2. Therefore these are reckoned for Controverted Councels
1. At CONSTANTINOPLE the 4th.
2. At SARDIS
3. At SYRMINA
4. At QUINISEXT
5. At FRANCOFURT
6. At CONSTANCE
7. At BASIL.

Bell. de Ecclesia. l.1.c.7.

3. At CONSTANTINOPLE the fourth under *Basilius* the murtherer of Greek Emperours, and *Adrian* the second usurping the Roman See, notwithstanding the opposi- An.D. 870. *Vid. Jover.* p.110.

oppoſition of the Roman Emperour. It conſiſted of 102 Biſhops. 2. The chief buſineſſe of this was to diſcharge *Photius* the moſt learned Patriarch of the Greeks(who left to poſterity a book concerning folly) becauſe he had touched the Popiſh Tyranny with his ſharp writings, and was an enemy to Images, and without the canonical aſſent had poſſeſſed the Chair due to *Ignatius* who was more pliable to the Roman Commands; whatſoever the matter was, he is *cited*, contumilies are caſt upon him, he is ejected, and by an injunction of Repentance, all his councellors and followers are ſufficiently puniſhed according to the Romane Embaſſadors pleaſure. 3. To 9. Actions in which theſe things were tranſacted there are added 27 *Canons*, in which beſides the fooliſh rage againſt the *Photians* and the honour beſtowed on Images, that is to be commended of the ſixth Canon, which forbids Prieſtly veſtments to be uſed in ſcenical playes though for ſports ſake. 4. The *Bulgarians* newly converted to the Faith enquire at this *Councel* whether they ſhould addreſſe themſelves to the Greek or the Romane Church, but concerning what is to be done, the Romans ſparingly declare their mind, not ſilently paſſing over the *encreaſe* of the *Roman greatneſſe*. 5. This is manifeſt that the *Embaſſadors* relying upon the protection of *Adrian* the uſurping Emperour, did ſo ſuperciliouſly behave themſelves towards *Photius* and the Greek Biſhops, that returning home to their Lord they were aſſaulted by the *Sclavonians*, who deprived them of all their goods, and took from them the authentical copy of the Councel which contained the handwriting of the Emperour and all thoſe that conſented, for the reliques of this which 6. Remain, we are beholding to *Anaſtatius* the Library keeper, who was preſent at the tranſactions and Decrees, and what he ſaw he noted and tranſmitted to Poſterity. For the clearing of which *Andr. Schottus* the Jeſuite in *Præf. Bibl. Photii.* hath contributed much light. 7. Nevertheleſſe the Greeks reject this Synod, moreover according to *Bellarmine*, all things are here laid

laid down, as ſuppoſititious and uncertain, ſince there are thoſe who *affirm* the ſame *Photius*, who as we read was depoſed by this *Adrian*, to have been reſtored by *John* the eight, that is Pope *Joan* his ſucceſſour, whence it appears, that neither the Greeks agree with the Romans, nor the Romans among themſelves about the acts and authority of this Synod.

4. That of SARDIS is ſaid to have been celebrated under *Conſtantius* and Pope *Julius*. 2. In it are numbred 376 Biſhops, of which the 300 Weſtern confirmed the *Nicene Creed*, to this end, that *Athanaſius*, who was baniſhed *Rome* for the ſpace of three years, ſhould be reſtored to his place at *Alexandria*, but the other 76 *Arians* meeting at *Philippolis* confirmed *Arianiſme* under the title of the Councel of *Sardis*. 3. No Preſident is here mentioned but *Hoſius* of *Corduba*, who without the Popes Embaſſadours with *Gaudentius* and other Godly Biſhops ratified 21 Canons. 4. It is commonly called an appendix to the firſt *Nicene Councel*. In whoſe Canons not a word of the Popes ſupremacy or of appeals to him from remote Churches (as *Longus* would have it out of Prolix *Baronius*) 5 *Auguſtine* and thoſe who are deceived by the equivocation, do not reject this Councel, but that held under the name of this at *Philippolis* by the *Arians*. 6. It is reported there was one Orthodox *Arius* preſent at this Councel, converted (as ſuppoſed) by *Athanaſius* at *Laodicea*. 7. *Binius* largely deſcribes the Hiſtory of this Synod out of *Socrates*, *Sozomen*, and the *Tripartite* Hiſtory, in which thoſe three Canons the 3, 4, and 5, which approve of appeals to the Pope of *Rome*, do not determine them as neceſſary but as Arbitrary, neither do they oblige the Biſhops Univerſally, but only the ſubjects of that Patriarchſhip. An.D.351.

5. That at SYRMINA or *Syrmia* ſo trembled and groaned under the *Arian tyranny* of *Conſtantius*, that the ſupremacy and Preſidentſhip of Pope *Liberius* dared not to appear. 2. There were preſent beſides *Eaſtern* 300 *Weſtern Biſhops* and upwards for the hearing and deciding the cauſe An.D.356.

of *Photinus*, who complained to the Emperour that he was unjustly condemned at the Synod of *Sardis*. What had he committed? Namely he preached that Christ was only meer man, and inferiour to his Mother, which is the opinion of the *Socinians*. 3. *Marcus Arethusius* composed a confession in Greek against this weak Heresie so subtily, that *Hilary* and *Liberius* doubted not but to approve thereof, because he declared not in words the Heresie he entertained in his heart; perhaps he conspired with *Ursacius* and *Valence*, who effected another in Latine, not only deficient in the word *Consubstantiality*, but altogether opposing it. 4. It is miserable here to read, how *Hosius* well near an hundred years old was compelled by whipping, after so many triumphs over the enimies of the *Homousians*, to subscribe to *Arianisme*, yet he would not condemn *Athanasius*, and before his death he cleared himself from his relaps by a most devout Recantation. 5. The popish infallibility freed not *Liberius* from the same errour, although *Bellarmine* doth wittily excuse him. 6. Of this Councel (saith *Longus*) there is nothing extant besides three Forms of *Belief*, which are found in *Binius*, but he tells us there are extant 26 Anathemaes, which together with the Orthodox Confession *Caranza* hath published, of which *Longus* could not be ignorant. 7. This Synod is more largely handled by *Socrates l.* 1. *c.* 24. *&* *Sq. Sozomen. l*, 4. *c.* 5, *&* 6. *Epiph. Hæres.* 7.

De Rom. Pontif. l. 4. *c.* 9.

A.n.D692. 6. The Councel of QUINISEXT (so tearmed by *Balsamon*) is counted by *Bede* and very many Latines an erroneous Synod. 2. The Fathers who were convened in it under *Justinian* the second and Pope *Sergius*, because the fifth and sixt preceding Synods commanded nothing concerning manners and Ecclesiastical discipline, thought it very fit that that defect should be supplied. And therefore they ratified 102 Canons in the *Trullo* of the Imperial palace, which from thence are called *Trullans*. 3. The Latines reject these, who are displeased that without their knowledge and consent, but especially without

without full power and authority from the Pope, they ſhould be publiſhed. But that troubles them moſt, that in the 36 Canon, the Patriarch of *Conſtantinople* is equalled to the Roman, and in the 13 Canon *Matrimony* is granted to the Clergie, and other things which reliſh not with the Roman palate. 4. In the mean while it is manifeſt, that *Gregory* the ſecond and *Adrian*, with the ſecond *Nicene* Synod did make uſe of the *Trullan* Canon againſt Image-breakers; and moreover, *Gratian* reports that this Synod was received by thoſe of *Nicene diſt.* 16. *c.* 5. but they ſay *Gratian* was miſtaken, and that he cited others, not to prove it Authentical in it ſelf, but that it was ſo eſteemed by the adverſaries. 5. *Bellarmine* by 5 *Arguments* contends, that theſe *Trullan* Canons are of no force. *de Pont. Rom. l.* 2. *c.* 18. becauſe they are of no general Councel, and without the authority of the Pope; and particular Synods do not oblige univerſally thoſe that are abſent as preſent. It is not to be expected therefore that the Proteſtants ſhould be obliged to the *Tridentine* decrees. 6. *Longus* addes out of *Anaſtaſius* the Library keeper, that neither they were received by the other Patriarchs, but accounted as unworthy to be tranſcribed and laid up in the *Archives*, it is a wonder therefore by whoſe means they came to us; wherefore they are rather to be eſteemed as Canons from their agreements with the Scriptures, than otherwiſe to be judged by negligent cenſurers. 7. But how Orthodox theſe *Trullan Fathers*, and their Canons were, appears by the ſecond Canon in which they declare a manifeſt agreement with the preceding Synods and Fathers, with whom there can be no juſt occaſion to contend. p. 989.

7. Concerning the Councel of FRANCOFURT Authors agree not whether it may be accounted *Oecumenical* or *Provincial*, the latter writers will have it *Provincial* becauſe it ſeems to be an enemie to Images. The more Ancient acknowledge it to be *Oecumenical*, becauſe it was called by *Charles the Great*, and *Adrian* the firſt, and An. D. 794.

at

at leaſt 300 Biſhops. 2. The reaſon of its call was, becauſe *Elipardus* Arch-Biſhop of *Toledo* and *Felix Urgelitanus* Biſhop of *Aurelia* preached that Chriſt was only the Adopted Sonne of God. Which *Aquinas* refutes, 3. *part q.* 23. *art.* 4. 3. This Hereſie was chiefly oppoſed by *Paulinus* in a Sacred Collection read before the Emperour and approved by the Fathers. 4. But *Binius* with *Longus* and others Contend, that this Synod confirmed the opinion of the ſecond *Nicene Counceł* concerning the adoration of Images, which opinion (ſaith *Bellarmine*) I could wiſh to be true, but I ſuſpect to be falſe, with whom agrees *Baronius*) whence he concludes that whatſoever this Councel determined is not much to be valued; becauſe without doubt the ſecond *Nicene Councel* is to be preferred before it. 5. There are extant concerning the tranſactions of this Synod, ſome bookes of *Charles* which as *Bellarmine* affirms are ſtuffed with many falſities. Wherefore he declares thoſe books to be neither of *Charles* nor of any elſe to whom any Credit might be given, but to be as it were another *Melchizedech*, without Father, without Mother, without Geneology, an *Anonimus* breaking forth into the light, which are certain Toakens of deceit. 6. Yet manifeſt it is that *Adrian* the Pope confutes him, but affirms it not to be the writi g of *Charles*, but an heretical book ſent to the Pope by *Charles* to be anſwered. 7. That book of *Adrian* is extant in the third *Tome* of Councels, but by this means it hapned that the compleat acts and decrees of this Councel might not ſee the light.

A.D.1414. 8. The Councel at CONSTANCE was called with great difficulty by *Sigiſmund* and *John* the 23. having about 1000 Biſhops and Doctors for the removing of Popiſh ſchiſms out of the Weſtern parts. 2. Since after *Gregory* the 11. who removed the *Romane See* from *Avignion*, (where it had continued for the ſpace of ſeventy years) ſome Cardinals exalted *Urbane* the ſixth, who continued at *Rome*, to the Popes Chair, others *Clement* the ſixth, who

who removed it again to *Avignion*, the Nations are divided into parties, our *Engliſh* with the *French* and *Spaniard* adhere to *Clement*; *Vrbane* dying at *Rome*, *Boniface* the ninth ſupplyes his place, but *Argalus* a certaine *Venetian Tanner* ſucceeds him under the title of *Gregory* the 12, *Clement* alſo removed out of the way, had for his ſucceſſor *Peter de Luna* a *Spaniard*, under the name of *Benedictus* the 13. 3. For the extinguiſhing of theſe combuſtions the Cardinals and Biſhops meet at *Piſa*, and thoſe Schiſmaticks being diſcharged, they exalt one of *Creet* under the title of *Alexander* the 5 unto the Papal dignity; but this *Peter Philaretus* of *Creet* ſuddainly ſickned (as is reported) by an intoxicated Glyſter, and *John* the 23, by an election of the *Piſan Cardinals poſſeſſed* his *place* who by the perſwaſion of *Sigiſmond* called his Councel at *Conſtance*, and was preſent thereat. 4. In which he being accuſed of about 60 crimes, yields himſelf to the cenſure of the Synod, from which afterwards having changed his mind he fled in the Night; and recanting, is depoſed, and *Martin* the 5 by the Councel is exalted to the Papal dignity. Whence that hapned to *John*, which falling from his Chariot before the Gate of the City he preſaged, exclaiming, in the name of all the Devils here I lie. 5. There were forty five Seſſions of this Councel, in it are condemned forty five Articles of *John Wickliffe* whoſe body moreover is ordered to be taken out of the Sepulcher and burnt to aſhes. That which is aſcribed to him in the ſixth Article (*Deus debit obedire Diabolo* ſhould be read *Deus dedit*) as *Bernard* of *Lutzenburg* hath it. 6. Concerning the injuries and burning of *John Huſſe* and *Hierom* of *Prage* (againſt the promiſed ſafe conduct of the Emperour) there are large Tragedies. The Fathers conclude the Councel to be above the Pope, which favours not with the Modern Papiſts: And an engagement with an Heretick not to be kept, which now they defend not, to the end that the *incendiaries* may more ſecretly act their treacheries. But that is a ſtrange decree in the thirteenth

Seſſion

Seſſion, concerning the denying the Cup to Lay perſons notwithſtanding the practice of our Saviour and his Apoſtles. Hence the noble *Bohemians* juſtly provoked, in an Epiſtle with 54 ſeals to it heroically profeſſe, that they lie in their teeth who lay Hereſie to their Charge, as being *Huſſites* and that they are ready to defend the law of Chriſt with their bloud, wholly rejecting all humane ſtatutes that contradict the ſame. And *Poggius* of *Florentine* s witneſſe of the admirable learning of *Hierome* of *Parage*, which he delivered in a peculiar tract. 7. There accompanied this Councel (as one hath it) 450 common women, 600 Barbers, 320 Jeſters, &c. But good men (ſaith he) unſpeakable for their rarity, all which notwithſtanding without ſafe conduct were free from burnings or other cenſures.

Solomon Geſnerus.

A.D.1431. 9. The Councel of BASIL was called about ſixteen years afterwards, *Sygiſmund* the Emperour procuring it of *Martin* the fifth, and afterwards of *Eugenius* the fourth: in it Cardinal *Julian* of *Arelatum* was Preſident, continued almoſt the ſpace of 18 years. 2. It had 45 Seſſions, in which not only Biſhops, but other Learned men, which was not permitted in the foregoing Councels, had a definitive ſentence, the number of the perſons voting is uncertain. 3. In it Pope *Eugenius* the fourth is cited, and not appearing is depoſed for his contempt, and *Amadeus* Duke of *Subaudia* who lived an Hermites life in the Mountains of *Ripalia*, by the *Cardinals* is exalted to the Popes Chaire under the name of *Fœlix* the fifth. Theſe three Truths were confirmed. 1. That the Councel is above the Pope and all others. 2. That the Pope cannot diſſolve prolong or remove it being lawfully called. 3. And he that denies theſe things is an Heretick. 4. Nevertheleſſe *Eugenius*, theſe things being thus tranſacted, conſtitutes an Anti-Synod at *Ferraria*, which afterwards removed to *Florence*, where he acted with the *Greeks*, the Emperour being preſent, and effected many things which are compleated in the *Councel of Florence*

5.

They of *Basil* in the mean while confirm the pragmatical *Decree*, they condemned popish Bastardy, suppressed Concubines, ordered how the *Jews* might be brought to Christianity. Declared the blessed *Virgin* to be free from the contagion of every sin, indulged to the Lay *Bohemians* the use of the Cup in the *Eucharist*, behold an Alter, against an Altar

------*Pares aquilas & pila minantia pilis.*

6. At length by reason of the raging pestilence, they at *Basil* betake themselves to *Lausanna* where *Fredrick* the Emperour perswades Duke *Amadeus* to renounce the *felicity* of Pope *Felix*, unto which for peace sake he willingly assented, so *Eugenius* being reconciled, and *Amadeus* honoured with a *Cardinal's Cap*, and dignity of being a Legate, the Councel ended. 7. Nothing of this was ratified and approved, but some orders about Ecclesiastical benefices saith *Bellarmine*, *Leo* the tenth, in the eleaventh Session of the *Laterane* Councel condemns it as Schismatical and Seditious, howsoever we read it was often approved of by *Nicolaus Eugenius*. Especially before the death of the Emperour *Sygismund*, *Æneas Sylvius*, largely describes it and commends it, who was present thereat, and afterwards obtained the *Popedome* under the *title* of *Pius* the 2d, but his opinion was changed with his *Dignity*; our *Fox* in his *Martyrologie* relates it more plainly and fully, and *Bodlies* Library at *Oxford* can shew the undoubted Copie of this Councel.

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INQUIRIES.

Whether

1. The fourth *Synod* of *Constantinople* may be reckoned among the *Controverted Councels*?
2. That of *Sardis* may be worthily esteemed an *Appendix* to that of *Nicene*?
3. The *Socinianisme* of these times concerning the *Holy Trinity* be not renewed *Photinianisme*?
4. The *Quinisext* or *Trullan* Synod may deservedly be rejected as erroneous?
5. The *Francofurt* overthrowes the opinion of the second *Nicene*?
6. Those of *Constance* and *Basil* were lawful and general Synods?
7. The Popes and their Adherents agree among themselves concerning the number and Authority of *General Counsels*?

CHAP.

CHAP. VII.

Of Rejected Councels,

1. SUch Councels paſſe under the name of Rejected Councels, which either determine Heretical opinions, or raiſe up Sciſms and troubles to the diſperſing of the Chriſtian Flock.

2. Among which are noted above the reſt, theſe
1. At ANTIOCH.
2. At MILLAINE.
3. At SELEUCIA.
4. At EPHESUS the *ſecond.*
5. At CONSTANTINOPLE.
6. At PISA the *firſt.*
7. At PISA the *ſecond.*

3. This Councel of ANTIOCH to be diſtinguiſhed An.C.340. from five others which *Bellarmine* reckons, *Longus* alſo names this, and mentions other Councels of *Antioch.* 2. This is referred to the times of *Conſtantius* and *Julius* the firſt, the baniſhment of *Athanaſius* is ſufficiently known, and his reſtauration by *Conſtantine* the ſonne of *Conſtantine* the great, which the *Arians* declare to be unlawful, becauſe the ſame authority muſt reſtore which did eject: The Matter is referred to *Pope Julius*, he ſummons the Synod to appear at *Rome.* 3. But the *Euſebians* chiefe of the Hereticks, that they might avoid this,

easily seduced *Constantius* to be at the Consecration of the Magnificent Temple built by *Constantine* the great at *Antioch*: where met about 90 Bishops, 30 of which being *Arians* the favour and Authority of the Emperour, against the double Suffrages of the *Orthodox* procured the condemning of restored *Athanasius* 4. In the roome of the deposed is placed by *Eusebius* a *Nicomedian* one *Eusebius* an *Emyssen* a famous Champion of *Arianisme*, but not as yet entred into orders; he as the Poet hath it,

A se tantaledes onus invidiamque removit.
By slighting honour envy he remov'd.

Therefore *Gregory* a *Capadocian* possesses the Chair, which some call *George*, supposed to be the Saint so much honoured by us; it is manifest that he was quickly took out of the way, nor was it difficult to the triumphing *Arian* to honour their Martyr in cannonizing him on horse-back.

Baron. Long. 5. *Gratianus* and *Caranza* cite many things of this *Synod* as Orthodox, wherefore by the late Writers they are condemned. 6. They did set forth a Form of Belief so intermixt with truth and errour, that he which is heedful least he be deceived, in his greatest wariness can scarcely be safe, for by the omission of that which might establish the truth, they weaken that which they undertake to maintain. 7. The 25. Canons of it, which you have mentioned in *Longus* with some observations, do rather concern the received discipline then the opinions of the Church *Socrat. l. 2. c. 5. Sozomen. l. 3. c. 5.*

An. C. 355. 4. That at MILLAINE Plows with the same Heifer under *Constantine* the Emperour, and *Liberius* the Pope. 2. In it were met about 300 Bishops, the Emperour himself was President, an utter enemy to the Orthodox party. I (saith the Emperour) am an accuser of *Athanasius*, in my name give credit to them. 3. The Western Catholick Bishops who were present (for there were few Eastern) promised to consent to the *Arians* if they would first subscribe to the *Nicene* Creed, but

but *Valence* and *Urſacius* the chief Leaders of that Faction withſtood them, relying on the Emperours Epiſtle which was read in the Synod. 4. Then followed the degrading of the Biſhops, the corrupt Eccleſiaſtical determinations; ſo that you might ſtile it rather a conſpiracy of impious perſons than a convention of Chriſtians. 5. This was effected eſpecially that they might allure *Liberius* Biſhop of Rome either by gifts or thteatnings to their impieties who is reported (both his threatnings and gifts being ſlighted) thus heroically to have anſwered the Emperour, who had judged him to be baniſhed to *Thrace*, and offered him the charge of his journey. Thou haſt robbed the Churcher of the Earth, and now offereſt to me condemned and indigent an almes, goe firſt and become a Chriſtian thy ſelf. 6. *Felix* a Deacon placed in the room of *Liberius* mixed with the *Arians*, yet he alwaies intirely obſerved the *Nicene* Creed, which was a little diſpleaſing to the Orthodox. 7. *Hoſius* of *Corduba* at that time well nigh an hundred years old eſcaped not the ſtroake of his tyranny, *Hilarius* the Deacon by whipping is utged to ſubſcribe, others by baniſhments and riflings are forced to conſent. Neither under

5. The Councel at SELEUCIA under the ſame *Conſtantius*, did the perſecution ceaſe. 2. At that time were convened at *Ariminum* (as *Bellarmine* will have it out of the Chronicles of *Jerome*.) 600 Biſhops of which the Eaſtern *Heterodox* being overpowred both in number and Arguments by the Orthodox, by the Emperours Command they remove this Councel to *Iſauria* in *Selucia*. 3. But here the *Acacians* altogether reject Conſubſtantiallity, the *Semi-Arians* admit it in their ſence, ſtill retaining the leaven which corrupts the whole lump. 4. In this diſſention the *Semi-Arians* prevail; and determine, that the form of Faith compoſed at the dedication at *Antioch* ſhould be retained and ſubſcribed unto, but they ejected the diſſenting *Acacians* or *Arians* from their places. 5. Thus condemned they betake themſelves to the Emperour An.D. 363.

rour, and ſo far prevaile with him, that at another meeting called at *Conſtantinople* they are wholly reſtored: here they frame a new Creed, in which not only the tearms of ſubſtance; but alſo of Hypoſtaſis or ſubſiſtance are excluded. 6. The *Semi-Arians* on the other ſide rejecting this are by force baniſhed from their places by the *Acacians*, in the mean while the Catholicks condemn *Arius* the Authour of their Sect. Like as the *Phariſies* and *Saduces*, aſſailing each other in the cauſe of *S. Paule*, are overcome by their own diſſentions. 7. *Hilarie* of *Pictavia* (whom they report to be a *Sybellian*) together with the Weſtern Catholicks, will not ſtart an hairs breadth from the *Nicene Creed* the Emperour interpoſes this, that the determination of no Councel whatſoever ſhall have power, to which the Statutes of this Councel denies Power and liberty. He forced the Biſhops to ſubſcribe to ſuch a form of Belief brought from *Ariminum* to *Conſtantinople*, that by the ſame command of the Emperour, one was the Weſtern Profeſſion of Faith, another the Eaſtern. Conſult with *Ruffin. l.* 10. *c.* 21. *Socrat. l.* 2. *c.* 31, 32. *Athanaſ. de Synod. Baron. An.* 359. *N.* 61. *&. Seq. Long. p.* 270. *Auguſt. Hieron. Baſil. apud Bell. de Concil. l.* 1. *c.* 6. and others.

Act. 22. 10. *Apud Hilar. l.* 2. *p.* 41.

Sozomen. c. 35 *Hiſt. Tripart. l.* 5. *c.* 34. An. C. 449.

6. The occaſion of the 2. Councel of EPHESUS was *Eutyches* an *Archimandrite* of *Conſtantinople*, who after *Manes* and *Apollinaris* denied the fleſh of Chriſt to be like ours, but affirmed that falling from Heaven like the rayes of the Sun, it penetrated the Virgins Womb, and ſo he denied that two natures were in Chriſt incarnate; but aſſerted that his fleſh was changed into his Divinity. 2. For ſuch like ſtrange fopperies wherewith he had deluded many, he was deſervedly condemned by *Flavianus* Patriarch of *Conſtantinople*, and *Euſebius* Biſhop of *Doril*, and others their aſſociates. He was ſo far from repenting that he obtained from *Theodoſius* who was very pliable, by the means of *Chryſaphius* the *Eunuch* and *Eudoxia* the Empreſſe, both ſeduced by his allurement, that the Exa-

Examination of a famous Synod might end the matter. 3. Therefore this at *Epheſus* by the Emperours authority is called, there met 128 Biſhops *Dioſcorus* of *Alexandria* being Preſident, *Leo* is ſummoned from the Weſt, and leaſt he ſhould ſeem to be neglected, he ſends three Legates; all being convened, all things are tranſacted at *Dioſcorus* his beck, who not more full of *Eutychianiſme* than of arrogance and tyranny, as little valued the letters and Embaſſadour of *Leo*, as he had the condemnation of *Eutiches* by *Euſebius* of *Doril*. 4. At length *Eutiches* is abſolved, and the reclaimers are forced to ſubſcribe by club-Arguments. *Flavianus* oppoſing is ſo furiouſly trodden upon (and among the reſt as ſome affirm by *Dioſcorus* himſelf) that three dayes after he committed his ſoul into the hands of God. 5. *Ibas* an *Edyſſen*, *Euſebius* of *Doril*, and *Theodoret* of *Cyrus*, with other very learned Biſhops are diſcharged of their places. The Popes Legates not without very great danger of their lives, returned home. 6. Of which more than barbarous inhumanity an *Acacian* Biſhop complained to *Dioſcorus*, afterwards pleading the cauſe before the *Calcedon* Fathers. They compelled and forced us, having ſuffered many evils, to ſubſcribe to a blank paper, and kept us gain-ſaying and oppoſing them in the Church untill the evening, and we being ſick they permitted us not to reſt, but ſent Souldiers to us with clubs and ſwords, and thus made us ſubſcribe. 7. Whence this is called by all the pious, the Synod of *Thieves*, in which Satan erected his Throne, not long after to be daſhed in pieces by the moſt famous Councel of *Calcedon* *Liberat. in Breviar. c.* 12. *Evagr. l.* 1. *c.* 9, 10. *Niceph. l.* 14. *c.* 47.

7. The Councel of CONSTANTINOPLE, which is numbred among the *rejected* is by ſome, accounted two, which others contract into one, but the diſtinction is manifeſt, becauſe the firſt is ſaid to be celebrated under the Father *Leo Iſaurus An.* 730. The 2d by *Conſtantius Copronymus An.* 755. 2. One in the mean while oppoſes the wor- An. C. 730. *Bell. de Conc. l.* 1. *c.* 6.

worſhipping of Images and Reliques, upon which account both may be eſteemed as one, or at leaſt united. 3. The firſt under *Leo* diſcovers interceſſion of Saints to be imaginary, and the worſhipping of Images meer Idolatry. *Germanus* Patriarch of *Conſtantinople*, *John Damaſcene*, and others too much inclined to Images are deprived of their dignities. 4. *Gregory* the third intercedes for Images in a *Romane* Anti-Synod, in which he excommunicates the Eaſtern with the mark of Heretical Image breakers, theſe things terrifie not *Conſtantine Copronymus* the ſon from declaring himſelf to be an Image-breaker. He gathered together at *Conſtantinople*, 338 Biſhops over whom he is Preſident, and perſecutes the maintainers of Images. 6. Some receive this and the ſeventh as Oecumenical, but the *Romanes* ſo abhorred it, that for this Controverſy about Images they rebelled againſt the Greek Emperours their lawful Princes: Whence afterwards followed the Weſtern and Eaſtern diviſion, which opened ſuch a gap to the enemies of the Church, never to be made up. 7. The ſecond *Nicene* Councel corrects the errours of this, but how ſtrongly and divinely appears by its decrees. Concerning theſe Synods, *vid. Paul. Diac. l.* 21. 22. *rerum Roman. & Zonarum in annal.*

A.C.1409. *Bell. de concil. l.* 1. *c.* 8.

8. *Bellarmine* is doubtful whether to reckon the firſt Councel of PISA among the rejected or approved, by ſome it is taken for a general Councel, and defended in a three daies diſputation by *Laurentius Rodolphus* of *Florence*, as is teſtified by *Antonius*, *Gerſon Azorius* and others. 6. There were preſent thereat 23 Cardinals, 3 Patriarchs, 300 Arch-Biſhops and Biſhops, 28 Governours of Monaſteries, and an infinite number of Divines and Embaſſadours of Princes. 3. The intolerable differences between *Benedict* the 12. and *Gregory* the 13. well nigh making the Popes Chair like double *Parnaſſus*, occaſion this meeting of ſo many famous men, concerning which ſomething is before ſpoken in the Councell of *Conſtance*. 4. Both having been ſummoned, are depoſed by the Councel for

for contempt and perjury, by its own authority places *Alexander* the 8th in Saint *Peters chaire* which howsoever removed not the difference yet *Alexander* thus elected is reckoned in the Catalogue of the Popes. 5. There were 23 Sessions of this Councell, and its Acts printed at *Paris* by the priviledge of the most Christian King *An.*1612. are extant. 6. *Antonius* rejects this for a headlesse Councell becausse called in a tumult by the Cardinals without the Popes Authority. 7. But remidies are to be applyed to extraordinary events, not which the Law affords, but which are ready at hand, for how could they consult the head, which was distempered with a double impostum: the Christian Princes had applyed a cautrie, especially the Emperour, but becausse they consented not with the Cardinals, the decrees are esteemed as not nulled, becausse they wanted the Popes seal. 3. *Part. Tit.* 22. *c.*5. ¶.23

9. The second PISA was called by *Maximilian* the Emperour and *Lewis* the *French* King against Pope *Julius* the second. 2. This *Julius* had bound himselfe by an oath to celebrate a generall Councell within the space of two yeares after his election to the Popedome, but secular troubles intervening, more regard is had to policy than to his oath. He flinches, prolongs, & deludes those that expect. 3. Therefore under the Protection of the Emperour and the King of *France*, some more eminent Cardinalls meet at *Pisa*, they summon the Pope to make an appearance, and give an account of those things which shall be objected against him. 4. He is so farre from obeying, that he thunders his Excommunication against them altogether with the King of *France*. The Emperour himself scarcely escapes, but being become more mild for a time, he declined a combustion. 5. The Pope calls a *Laterane* Anti-Synod at *Rome*, the Cardinals and Bishops which favoured his party meet, before whom he excuses his perjury, cleares himself from objections, and dyes. *Leo* the tenth succeed scontinues the Councell with great applause, ratifyed many decrees,

as was related before in the fifth *Laterane* Councell among the Oecumenicall Synods. 6. The *Piſan* Cardinalls with theirs ſubmit themſelves, and after ſupplications are reſtored to their former dignity. The *Frenchman* perſiſts & coynes mony with this inſcription *Perdam Babylona*, I will deſtroy *Babylon*. 7. There are no decrees (I know) of this Schiſmaticall Councel extant, it is rejected by the Pope, eſpecially for theſe reaſons. 1. Becauſe it was not called by the Pope. but inſolently againſt the Pope, by his ſubjects. 2. Becauſe the time prefixed was too ſhort for the appearing of thoſe that were called. 3. And the *City* of *Piſa* Conſumed & ſpoyled by the foregoing Warrs was not a fit place for the Councel. 4. Becauſe it was wholy denyed and rejected by the following *Laterane* Councel. And truly the Pope howſoever perjured and wicked, was not to be reprehended by his own; but to be called orderly by his *Lord* the Emperour & other Chriſtian Princes.

INQUIRIES.

Whether

1. The Councell of *Antioch* may be eſteemed rejected, becauſe not called by the Pope?
2. *Conſtantius* the Emperour at the Councell of *Millaine* could lawfully undertake the *Preſidentſhip*, & be an accuſer of *Athanaſius*?
3. The Statutes of any councel without the confirmation of the Emperour be invalid with his ſubjects?
4. The Synod of *Epheſus* may deſervedly be called λῃςρικὴ or a Synod of Theeues?
5. The Image-breakers under *Leo* and *Copronymus* may be rightly eſteemed as heretiques
6. The *Idolatrous Treachery* of the Popes upholding *Images*, did *trayterouſly* withdraw the *Weſternes* from the *Greeke Emperour*?
7. The ſecond *Synod* at *Piſa* might lawfully *ſuſpend Pope Julius* the ſecond from *Spirituals* and *Temporalls*?

CAP.

CAP. VIII.

Of National Synods.

WE have ſpoken already of General Councells, (in ſome manner ſo caled,) Nationall followes, which comprehends the Provincials of every Metropolitan or Dioceſian Biſhop within their own bounds.

Theſe 1. give place to generall Councells. 2. Nor do they oblige out of their own preſcribed limites. 3. Yet their decrees conformable to Scripture and confirmed by generall Councels are in force every where.

2. They are diſtributed into
1. ITALIAN.
2. SPANISH.
3. FRENCH.
4. GERMANE.
5. EASTERNE.
9. AFRICAN.
7. BRITAN.

3. Which cannot be ſeverally handled in a compendium, for many of them are either by peece-meales delivered by hiſtorians without Seſſions of Canons, or are ſtrangly accommodated to the condition of thoſe times or being obſolete are become uſeleſſe, therefore it is ſufficient curſorily here & there to handle thoſe things which may be of ſome uſe unto us, and by a digreſſion to ſpeak to ſome things which may make way for larger.

4. In ITALIE we meet with 115 ſuch Synods, as it were nationall, which go under the name of Romane Councels thoſe may be conſidered, which are multiplyed by *Victor* and others concerning the celebration of the *Paſcha*; and thoſe which received penitent Apoſtates into Church communion, againſt the more then *Stoicall* au

An. D 494 *Long. p.* 413. *Dist.* 15. *c. Sancta Romana.*

sterity of the *Novations*. 3. Under *Gelasius* that is of more weighty moment, namely an *Index Expurgatorius* of Orthodox and Hetrodox books, composed at a *Synod* of 70 Bishops, and brought the Canon Law by posterity, where we may read of more things concerning the extirpation of the Legends of Infidels and ideots, but nothing of the Popes supremacy which is added by the Moderns 4. That Simcessan Councel is not to be past by in silence celebrated by 300 Bishops in very troublesome times, in which is condemned Pope *Marcellinus* because he did Sacrifice to Idols, neither was he excused from his errour, because he did it in fear, and afterwards repented; these things may prevail with God for pardon, but not with men to acknowledge the infallible condition of the *Pope*

Long. p. 160. *Bell. de Rom. Pontif. l.* 4. *c.* 8

A.D. 1410.

5. That Councell also is worthy to be noted, called by *John* 23 for the Coronation of *Sigismond* the Emperour. where an *Owle* boldly offering himself with his iterated ominous aspect, brought a trouble and dissolution to the whole busines. 6. They at the Synod of *Papia* couragiously excommunicated the Pope, who on the other side had Excommunicated the Emperour & them; & that of *Brixia* without any scruple removed *Gregory* the 7. commonly caled *Hilderbrand*, the most furious Champion of all the Popes from his Chair. 7. In the *Melfitan* Synod, and others, there are many things concerning Ecclesiastical discipline most worthy observation, laying aside some superstitious and Ambitious Synods too much favouring of the corruptions of that age wherein they were called.

A.D. 1076.

Long p. 734. *Id. p.* 739. *Id. p.* 741.

5. The SPANISH Councels are. 1 At *Toledo* 25, in which many things were piously and prudently decreed, as chiefly that assertion of belief against the *Priscillianists*. 2. The *Elibertine*, which ratified 81 wholsome *Canons*; the 36 forbad pictures in the Church. 3. That at *Cæsar Aug.* also against the *Priscilianists*, in which was ordered, that none should challenge to themselves the title of *Doctor*, unlesse he was lawfully advanced unto it. 4. That at *Ilerda*. 4. *Canons* whereof *Gratianus* cites, one of which is that nuptials are not to be celebrated in *Lent*. 5. At *Bragara* the

the first and second, in which not only the *Manichees Mathematicians*, and *Priscilianists* are deservedly stigmatized, but also some things not inconsiderable are added for the preserving of order and decency in the Church. 6. At *Matisscona* the first and second, reforms the vices of the Clergy, and urges the paying of Tithes, and the pious observation of hospitality, at this time too much esteemed. 7. That at *Hispalis* against the *Acephali* which disallowed the consecration of a Presbyter, by a Presbyter, and of Churches by *Diosecian Bishops*, these things are more largely handled in *Garsia Loaysa*, who more diligently searched into and collected the *Spanish* Councells.

6. Nor is FRANCE to be esteemed as lesse fruitfull in conventions. 1. In which one of the 13 *Parisian* Councells against sacrilegious persons, and another distributed into 3 Books urging upon Princes, Bishops and Subjects wholesome things, are of speciall moment. 2. At *Arelate*, the first in the case of *Cecilianus* and *Felix* Bishop of *Aptungis*; the second against the *Photinians*, *Bonosians*, and concerning discipline to be observed by the Clergy; The 3 which declares the anathemes of *Faustus* of *Rhegium*, and the Confession of *Lucidus*, above the rest are worthy consideration. 3. Seaven Councells at *Aurelia* have many things concerning Ecclesiasticall discipline that are not inconsiderable, and that is observable in the first concerning rogations and Letanies to be celebrated before the ascention of our *Lord* 4. At *Arausia* the 2d wholely confutes the *Pelagians* and *Semi-Pelagians* out of the writings of *Augustine*. 5. At *Byturis* it confirmes the Pragmaticall Sanction against the Popish plots and contrivances. 6. That at *Cabellonum* upholds the priviledges of the sanctuary, and restores the reverence of the *Sabboth*. 7. That at *Vaso* commands *gloria patri* and *Kyrie Eleyson*, together with the *Trisagium* to be inserted into the *Liturgy* Consult *Jacob Germundus* his collection of the *French Synods*.

Long. 433. Id. 643. Id. 429. Id. 562. Id. 258. 448

7. In the higher and lower GERMANY, besides 9. *Synods* at *Colonia*, these Councels above the rest are observable 1. The *Augustan* concerning the reformation of the *Clergy*.

2.

2. The *Bavarican* concerning the Saboath and the Gods of the Church. 3. That at *Wormes* concerning a *decorum* to be obſerved in Eccleſiaſticall matters, aud the puniſhment of Wicked persons. 4. The *Moguntine* the firſt concerning Eccleſiaſticall immunities, the 2d againſt *Gotteſchalcus*: and thhe 3d, in which prayers are injoyned in behalf of King *Arnulphus* and his Wife, & alſo for the good eſtate of Chriſtianity. 5. At *Aquiſgranum* concerning Eccleſiaſticall or-
689 ders. 6. The *Erfordian* concerning feſtivall dayes. 7. At *Dort*
699 againſt the *Remonſtrants*, and their maſters the *Socinians*.

8. Under the EASTERNE are comprehended the *Grecian* of *Europe*, and the neighbour *African*; of which ſort
337 among the *Grecian* are numbred. 1. Councells at *Conſtantinople* 33. 2. The Synod at the oake in the caſe of *Chryſoſtome* & *Photius*. 3. The Eaſtern againſt the *Maſſillianites*, who de-
353 ceived the Church with their ſubtleties. 4. The *Ancyran* concerning the receiving and rejecting thoſe that fell away.
185 5, At *Laodicea*, againſt Angel-worſhip *can.* 35. and concern-
222 ing the Canon of the Scripture *can.* 85. 6. At *Gangra*, con-
127 cerning the *religeous* reformation of manners. 7. The *Tyrian*, in which that great man *Athenaſius* was troubled and freed.

9. Under the title of AFRICAN Councels almoſt 20 are mentioned by the *Summuliſts*, whoſe Canons are ſo promiſcuouſly collected in one volume, that they were hardly diſtinguiſhable by thoſe that lived after. 2. Of the 15 *Carthagenians* the 6 is more worthy obſervation, by wich the ſubtleties of the Roman Popes are diſcovered in obtruding a ſuperſtitious Canon of the *Nicene Councell* for the receiving appeales. 3. Moreover the three firſt, concerning the diſaproving of the baptiſme of *Heretiques* between *Cyprian* and *Stephanus*, doe manifeſt, that there is not ſo great an inequality of authority, as that the *African* ſhould yeild to the full power of the Roman. 4. Above the reſt we meet with worth the obſerving the *Milevetan Synod*, in which *Pelagianiſme* by the Biſhops was wholy confuted. 5. The Councel of *Hippo* collects and contracts the more convenient Canons of other Synods. 6. In tthe *Cavernan* Councell there is obſervable, a notable

Vid. Baron. An. 394. n. 32 *l.* 346.

Long p. 342.

table Skirmish between the *Primianists* and the *Maximianists* which often happens to mad braine Schismatiques, who when once they have forsaken the Church, they do not long agree among themselves *August. in Ps.* 36.7. To which also may be referred the *Bagian Councell*, where 340. Bishops are gathered together by *Primianus* of *Carthage*, they put down *Maximainus* and his followers to the lowest seats. *August. contr. Cresonium L.* 3.*c.* 53. the *African Councells* are more diligently *collected* and *published* by *Julius*.

10. Among the BRITAN *Councells* these are noted above the rest. 1. At *Winchester* in the time of *Edgar* under *Dunstane*, where a wooden crosse gave a suffrage against the married Priests, whence these verses,

Humano more crux præsens edidit ore,
Cœlitus effata, quæ prospicis hic subarata,
Absit ut hoc fiat, & cætera commemorata.

Like man the crosse this Heaven begotten word
Utter'd which this subscription doth afford,
Be it not so, and such like on record.

2. At *Oxford* by *Stephen Langthon* Arch-Bishop of Canterbury, who distinguisht the Bible into Chapters, and did illustrate it with Commentaries: from him we have Excommunications, and 48 Constitutions concerning the right government of the Church, which *Linwood* here & there inserts in his provincials; they may be read together in *Binius*, *Longus*, and others. 3. At *Claringdon* under *Henry* the 2d. *John* of *Oxford* by the Kings command being President; in this are established 16 Chapters of English Customes, as *Math. Paris* relates: which the Romans relish not, as is manifest by their censures, it [condemned] and [tolerated,] each being mentioned by *Longus*. 4. The Councel under *Edward* the 6th; in which 39 Articles of the English Confession was concluded and confirmed. 5. The Synod under the same Person, from which we receive the *English Liturgy* which now we have, Composed by seaven Bishops, and foure Doctors, and confirmed by the publique consent of the Church: which (as also the preceeding Articles) the succeeding Princes *Elizabeth*,

Elizabeth, *James* and *Charles*, ratified and commended to Posterity. 6. The *London* Synod; in which 141 Constitutions, relating to the pious and peaceable government of the Church, presented to King *James* by the Bishops and others deputed by the Church met together, are worthily confirmed by his Regall Authority. 7. The Councell at *Perth* in *Scotland*, where were Articles concerning administring the Sacrament to the sick. 2. Concerning private Baptisme, if necessity required. 3. Of Confirmation. 4. Of admitting Festivals, and 5. Of kneeling at the Receiving of the Sacrament (though the Sectaries snarl at it) and is allowed of venerable customes. If any desire more knowledge in these *Brittan* affaires, that famous interpreter of Antiquity, D *H. Spelman* will abundantly satisfy him: there is extant a more full declaration and defence of the Synod of *Perth*.

INQUIRES.

Whether
1. Nationall Councels do more immediately oblidge the Subjects thereof, than Generall Councels which are more remote?
2. The *infalibility* of the Pope being granted there is no need of any *Councell*, especially the *Italian*?
3. *Zsiomus Boniface* and *Celestine* did fraudulently obtrude upon the *Africans* the Canon of the first *Nicene Councel*?
4. S. *Augustine* and other dissenters in the six *Carthagenian* Synod, did die excluded from the *Communion* of the *Roman Church*?
5. The *Synod* of *Brixia* could lawfully depose the Pope?
6. The *decrees* of a *generall Councel*, can for any pretence be *abrogated* by a particular *Synod*?
7. The *Laity* have only a receptive not a preceptive Authority in commanding the rites of the Church?

CHAP

CAP. IX.

Of *Conferences*.

1. ECcleſiaſtical Conferences are meetings of ſome Divines; in which nothing is canonically determined, but the opinions of diſſenters are brought to tryal and diſcuſſed.

2. And that either,
   1. By the order of ſome publique authority.
   2. By a private arbitrary convention of Learned men.

3. Publique Conferences of the firſt Claſſis have been either with
   1. The diſſenting *Brethren*.
   2. The *Papiſts*.
   3. The *Lutherans*.
   4. The *Anabaptiſts*,
   5. The *Remonſtrants*.
   6. The *Anti-Trinitarians*.
   7. The *Diſciplinarians*.

1529 1. At *Marpurg* concerning the removing the difference about the Eucharist. *Adamus in vit. German. Theol. pag.* 30.

1529 2. At *Spira*, where the name of Protestants was first heard. *Alsted. Chr. p.*192.

1536 3. The *Smalcaldican*, where were present the Britain Embassadours, and others, that the League of the reformed might be ratified. *Id.*

1548 4. The *Interimistican*, concerning pacification in which is written the Conciliatory book of *Augusta*, which by reason of the scope of the disputants raysed an indifferent war which was expired in the form of *Passavius*.

1569 5. At *Altenburg* among the Lutherans concerning justification, *Adam. p.*613. as also afterwards performed among the same at *Quidlingburg* concerning Ubiquity. *Id.* 622.

1583 6. At *Torge*, concerning divers Articles of Religion *Id. p.* 649. as afterwards in a Conference at *Bipont. Id.*780. and at *Bades. Id.*655.

1576 7. At *Hetzburg* about the book of concord *Id.* 750.

1585

1589

1578

4. For composing the differences of the Brethren have been Conferences

5. The

5. The more eminent Conferences with the Papists are

1. At *Wormes* two, the first A. 1541. *Sled.* in that year, *Adam. p.* 338. The second concerning diverse articles of Religion, A. 1547. *Adam p.* 349.

2. At *Ratisbone* three, the first A. 1541. The second 1546. concerning diverse Articles of Religion by the same. The third concerning the Judge of controversies, A. 1601. which is fully extant, by many, either approved or handled.

3. At *Possiace*, A. 1561. concerning diverse Ecclesiastical matters, *Sleid. Adam:*

4. At *Saint Germains* in the same year concering the same matters. *Adam.*

5. At *Mompelgard*, concerning the Sacrament and the person of Christ, A. 1586. where *Beza* is the chief disputant. It is intirely extant.

6. At *Oxford* in which *Cranmar*, Arch-Bishop of *Canterbury*, *Latimer* Bishop of *Worcester*, and *Ridley* of *London* were invincible Champions of the truth, and suffered Martyrdom, *Fox Martyrol.*

7. At *London*, the first in the time of Q. *Mary*, in which *John Philpot* excellently acted his part. The second in the beginning of Queen *Elizabeth*; where the Papists challenged (as the armed *Ephramites*) to a combat, scarcely without laughter yeelded themselves.

1561. 1593. 1577. 6. Between the *Calviniſts*, or *Zwinglians* (as they ſay) and the *Lutherans*, there was a Conference 1. At *Malbrun* concerning the Lords Supper, and the Majeſty of Chriſt. 2. At *Wittenburg*, between *Urbanus Pierius*, and *Hunnius*, and other *Lutherans* 3. At *Francofurt*, *Caſimire* the *Palatine* procuring it. *Alſted.*

7. Conferences with the *Anabaptiſts*, frantick perſons, and *Enthuſiaſts* are theſe.**********

8. With the *Remonſtrants* eſpecially is that Conference at the *Hague*, publiſhed diverſely by diverſe, as a prologue to which was the conteſt between *Ameſius* and *Grevinchovius.*

9. Conferences with the *Anti-trinitarians* are 1. At *Geneva* of *Calvin* with *Servetus*.**********

10. Private Conferences may be added to theſe, as 1. The *Vinarian Strigelius* and *Illyricus* concerning free will, *Adam* p. 474. 2. At *Argento*: between *Illyricus* and *Jacobus* of *Adrea* concerning original ſin. 3. At *Swalback* between *Parens* and *Melhuſius* and other *Jeſuites.* 4. At *Fontbellack* between *Peronius* and *Du Pleſſis.* 5. At *Paris* between *Du Moullin* and *Guntyr.* 6. Of *Fulk*, *Hanmer* and *Chark*, with *Campian* the Jeſuite. *Reinold* with *Hart*, which is full of Learning, to which otheas, which may be met with of the ſame kind, may be added by the Studious.

An

An INDEX of CHAPTERS in the SYNOPSIS of COUNCELS.

1. Of SYNODS in general, *pag.* 1.
Of COUNCILS.
2. JUDAICAL, *p.* 1.
3. APOSTOLICAL, *p.* 8.
4. OECUMENICAL GREEK, *p.* 11.
5. OECUMENICAL LATINE, *p.* 21.
6. CONTROVERTED, *p.* 31.
7. REJECTED, *p.* 41.
8. NATIONAL, *p.* 49.
9. Of CONFERENCES, *p.* 55.

A Catalogue of Councels.

CHAP. 2. Of Judaical Councels.

Such have been meetings
1 At *Sichem*,
2 At *Hierusalem* the first
3 At *Carmelita*,
4 At *Hierusalem* the second
5 At *Hierusalem* the third
6 At *Hierusalem* the fourth
pag. 5.
7 The *Synod of the wise*, pag. 6.

Such

CHAP. 3. Of Apostolical Councels

Such Councels are commonly noted
1 *For substituting* Mathias *in the place of* Judas.
2 *For the election of seven Deacons.*
3 *For the pressing the Ceremonial Law.*
4 *For the toleration of some legal Ceremonies for a time.*
5 *For the meeting wherein was composed the Apostles Creed every one of them contributing part.* p.9.
6 *For the Meeting which obtruded to the Church 85 Canons of doubtful Credit, under the notion of the Apostles Authority.*
7 *At Antioch.*

CHAP. 4. Of Greek Oecumenical Councels. or Eastern.

The more famous of them were
1 The *Nicene* the first, p 12,
2 Of *Constantinople* the first, } pag. 13.
3 Of *Ephesus* the first, }
4 Of *Calcedon* p 13.
5 Of *Constantinople* the second p 15.
6 Of *Constantinople* the third p 16.
7 The *Nicene* the second p 17.

CHAP. 5. Of Latine Oecumenical Councels or Western.

These runne parallel with the Greek
1 At *Ariminum* p 21.
2 The *Laterane* p 22, and 23.
3 At *Lions* p 24.
4 At *Vienna* } pag. 26.
5 At *Florence* }
6 The *Laterane* the fifth p 27.
7 At *Trent* p 28.

Of

CHAP. 6. Of Controverted Councels.

Of which sort are
1 At *Constantinople* the fourth p 31.
2 At *Sardis*, 3 At *Syrmina* } pag. 33.
4 At *Quinisext* p 34.
5 At *Francofurt* p 35.
6 At *Constance* p 36, 37.
7 At *Basil* p 38.

CHAP. 7. Of Rejected Councels.

Among these are noted above the rest
1 At *Antioch* p 41.
2 At *Millaine* p 42.
3 At *Seleucia* p 43.
4 At *Ephesus* the second p 44.
5 At *Constantinople* p 45.
6 At *Pisa* the first p 46.
7 At *Pisa* the second p 47.

CHAP. 8. Of National Councels.

They are distributed into
1 *Italian* p 49.
2 *Spanish* p 50.
3 *French*, 4 *German* } p 51.
5 *Eastern*, 6 *African* } p 52.
7 *Brittain* p 53.

CHAP.

1 - 1992

CAP. 9. Of Conferences

1 The *dissenting Brethren* for composing of their *differences*, viz.
- 1 At *Marpurge*,
- 2 At *Spira*,
- 3 The *Smalchaldican*,
- 4 The *Intermistican*,
- 5 At *Altenburg*,
- 6 At *Torge*,
- 7 At *Hetzburg*.

p. 56.

Ecclesiastical Conferences are meetings of some Divines, and such were

1 By order of publick authority, of which Classis are those with

2 the Papists, the more eminent of which are
- 1 At *Wormes*,
- 2 At *Ratisbone*,
- 3 At *Possiace*,
- 4 At *Saint Germians*,
- 5 At *Mompelgard*,
- 6 At *Oxford*,
- 7 At *London*,

p. 57.

3 The *Lutherans*, *Calvinists*, *Zwinglians* among themselves
- 1 At *Malburne*
- 2 At *Wittenberg*
- 3 At *Francofurt*

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4 The *Anabaptists*, **** ibid,

5 The *Remonstrants*, especially that at *Hague* **** ibid,

6 The *Antitrinitarians*, as 1 At *Geneva*, **** ibid,

7 The *Disciplinarians*, ibid,

2 A private arbitrary disputation of Learned men, to which may be referred the
- 1 The *Vinarian*,
- 2 At *Argentor*,
- 3 At *Swalback*,
- 4 At *Fontbellack*,
- 5 At *Paris*,
- 6 Of *Fulke Hanmer*, &c. with *Campian* the *Jesuite*,
- 7 Of *Reinolds* with *Hart* ****

p. 58.

FINIS.